2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6
Ashluslay SK5

9 b. 9 a.

Fig. 9 a. Pellet bow from Travancore, India; 9 b. from Brazil. After Antze.

evidently used principally by mestizos and civilized Indians.

Around Sta. Cruz in Bolivia the pellet bow is a favourite toy of mestizo children. KRAUSE[1]) mentions the pellet bow of the Brazilians in Leopoldina on the R. Araguaya, and emphasizes that the Karajá Indians learnt its use from them. He writes:

«Den Kugelbogen (bodóke) habe ich bei den Karajá nicht gesehen. Doch wurde mir bei der Südhorde mitgeteilt, dass sie ihn anzufertigen verständen, und dass die Kinder Steine damit zum Töten kleiner Vögel würfen. Wahrscheinlich haben die Indianer ihn von den Brazilianern übernommen, da Kinder in Leopoldina ihn vielfach als Spielgerät benutzen. Das Fehlen eines einheimischen Wortes für das Instrument lässt wenigstens schliessen, dass auch das Gerät nicht einheimisch ist.»

Both the Choroti and the Ashluslay have a special word for the pellet bow, but then as a rule they have some special word for an article they have got from the whites. The Choroti call the pellet bow «húsumpä», the Ashuslay call it

[1]) p. 274.

2: Nordenskiöld E-5 (1908-1909) 1919
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«nok». In all probability neither the Choroti nor the Ashluslay received the pellet bow directly from the whites, but through the agency of some other tribe.

It is also of interest to note, that the distribution of the pellet bow in S. America is quite different from that of all the other cultural elements. This also argues in favour of the pellet bow not being an Indian cultural element in S. America.

In view of the above, I hold it best, for the present, to place the pellet bow among those cultural elements that the Indians of S. America received from the whites. This may seem rather bold, but, as stated above, there is much evidence in favour of this assumption. It proves how important it is to know the post-Columbian history of the cultural elements.

2: Nordenskiöld E-5 (1908-1909) 1919
SK6 Choroti SK6
Ashluslay SK5

Chané have received the name Chunquánti from the Quichua language. The Choroti word for game, «tsúka», and the Ashluslay name «tsukoc» are plainly derived from Chunca.

Just as in Sweden backgammon players, in counting, use words derived from the French language, e. g. «tres ess, cinca dus, troya-dus», etc., the Indians of the Gran Chaco employ words for reckoning derived from the Quichua language. When the Ashluslay and Choroti make a cast counting four points, they say «tauva» which, in the Quichua tongue, signifies four. When reckoning in other connections the Ashluslay say «it-chat-cúch» for four and the Choroti «inulitse» or «inujlitsi». When the Ashluslay throw three points they say «chimí». Three, in the Quichua tongue, is «quimsa», in the Ashluslay «pú-shana». The Choroti, for the same throw, only mark two, and say «kinrá». Otherwise they say for two «ti-nes» and for three «nahape». For one point the Choroti say «tsúka» and the Ashluslay «tsuká» which is also the first name for the game. «Chunca» signifies ten in the Quichua tongue and we recollect that, according to GARCILASSO, the Incas in their games always reckoned in tens.

This circumstance, that the game of chance in question has in the Chaco a name derived from the Quichua language and there used for «game» generally, and the fact that, in the Chaco, Quichua expressions are made use of in games *show that the Tsúka or Chunquánti game derived originally from the area of civilization in the west.*

As I have already pointed out in an article in the Zeitschrift für Ethnologie in 1910, there is a remarkable similarity betwen the Tsúka or Chunquánti game and certain North American games described by CUSHING. It would appear from this that these games or, at least, similar games belong to a very ancient layer of civilization in America.

In another article in the above mentioned magazine I have recently endeavoured to prove that some peculiar objects found in Peru and Ecuador, and described at length by